THE PACIFIC

VOL. 59. SAN FRANCISCO AND BERKELEY, CAL., MAY 20, 1909. No. 20

THE MOUNTINEERS PRAYER.

Gird me with the strength of thy steadfast hills,
The speed of thy streams give me!
In the spirit that calms, with the life that thrills,
I would stand or run for thee.
Let me be thy voice or thy silent power,
As the cataract or the peak—
An eternal thought, in my earthly hour,
Of the living God to speak!

Clothe me in the rose-tints of thy skies
Upon morning summits laid!
Robe me in the purple and gold that flies
Through thy shuttles of light and shade!
Let me rise and rejoice in thy smile aright,
As mountains and forests do!
Let me welcome thy twilight and thy night,
And wait for thy dawn anew!

Give me of the brook's faith, joyously sung
Under clank of its icy chain!
Give me of the patience that hides among
Thy hilltops, in mist or rain!
Lift me up from the clod, let me breathe thy breath!
Thy beauty and strength give me!
Let me lose both the name and the meaning of death
In the life I share with thee!

—Lucy Larcom.

THE PACIFIC

Established 1851

Representative of the Congregational Churches of the Pacific Coast. Subscription price $1.50 a year.

Published weekly by the Publishing Co. of The Pacific at 447 Minna street, San Francisco.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the Act of March 3, 1879.

W. W. Ferrier, Editor,
2716 Hillegass Ave., Berkeley.

CHRONICLE AND COMMENT.

It is worthy of note that the churches of this country did not have, by about a half a million, as large a growth in 1908 as they had in 1907.

Our Baptist brethren are having unlimited trouble trying to maintain a college in Northern California—California College in Oakland. Denominational institutions are not likely to flourish in so close proximity to our two great universities.

A new Roman Catholic cathedral is to be dedicated in Salt Lake City on the 15th of August. Cardinal Gibbons will be in attendance. It is said that the Cardinal is "the first prince of the church to cross the Missouri river," and Salt Lake the first city in the great West to be honored by so high a dignitary.

The Journal and Messenger, a Baptist paper, remarks: "We cannot help thinking that multitudes of such men as the late Theodore Cuyler, John Hall, John Wesley, Dwight L. Moody and Gipsy Smith have got into Christ without immersion." Why, then, continue to support a denomination in which the leading distinctive feature is the doctrine of baptism by immersion?

The Rev. Robert Whitaker, known to many of the readers of The Pacific, has written a poem on "The Burden of Life," which closes with the following stanza:

"Neither in lonely rapture nor repining
We know ourselves and our fortunes best;
They are the wise who ever are divining
How joy and sorrow link them to the rest."

The San Francisco Star asks: "If the church, pastors, and people really believe in sickness and cure by suggestion, why do they not move on the newspapers that have been printing in black type for many months, 'Every hump in a woman's breast is cancer'?" A crusade against such advertising would result in good doubtless. It is a disgrace to our boasted civilization that newspapers will print such advertisements, and that any physician should desire to have them printed.

A few years ago the Presbyterians of Colorado, not a few of whom had looked with favor on Colorado College, at Colorado Surings, an educational institution established and managed on the Congregational plan, decided that they would establish an institution of their own. It has been meeting with the usual financial problems and discouragements ever since its inception, and now word comes that the president and entire faculty have been dismissed, owing to differences and troubles arising from a general reduction in salaries.

There will be erected soon in Greenlawn cemetery, Indianapolis, a monument in memory of the 1620 Confederate soldiers buried there during our civil war. On the face of the monument will be the word "Pax" and just below it the words "In Memoriam." On bronze tablets at the base of the monument will be the names of the 1620 soldiers. In 1906 congress made appropriations for the marking of the graves of all confederate soldiers buried in Northern cemeteries, and with the consent of the Secretary of War it has been arranged to use the appropriation for Indianapolis in the manner herein described.

The city of Omaha will pay to the Omaha water company the sum of $6,500,000, and will own and operate its water plant, which is now owned by New York, Boston and Philadelphia capitalists. Nine years ago a movement to this end was inaugurated, and an effort was made to secure the plant for $3,000,000, mandamus proceedings being brought in the federal court to compel the company to accept that amount. These failed, and recently bonds to the amount of $6,500,000 were voted, and final negotiations made on that basis. And so Omaha falls in with the trend of the times toward municipal ownership of public utilities.

CONCERNING THE FORTIFYING OF HAWAII.

Mr. Charles F. Dole of Honolulu writes in the Boston Transcript in such a manner as to indicate that not all the people of our Pacific ocean islands are resting on flowery beds of satisfaction. We quote as follows:

"A strange transformation is rapidly going on in these islands. The Government of the United States is beginning its expenditure of millions of dollars at Pearl Harbor, a few miles along the shore from Honolulu. The great dredges are already at work. There is no commercial need of any harbor here. The huge expense is all for naval purposes. A troop of cavalry are encamped on a fair plain just below a picturesque gap in the Waianae mountains, within easy reach of Pearl Harbor. A spur of the Oahu railroad is being constructed to the site of this camp. Nearer Honolulu and on the highway to Pearl Harbor another series of barracks is being erected on a beautiful knoll. A camp of marines occupies the esplanade close to the harbor, once intended for a public park for the people. The people must now go farther for their pleasure. Eastward toward Diamond Head, the notable crater marking the approach to the city from the sea, a long portion of water front has been taken for a formidable rifled-gun battery. Diamond Head itself, rising from over 700 feet from the surf, has been taken for military uses. No one can even climb the height without a pass. An immense mortar battery behind the crater is already nearly completed, so as to drop a dynamite shell of a thousand pounds upon the deck of an enemy's vessel and by one blow send the biggest warship to destruction. Against what possible enemy is

all this prodigious preparation and menace? Only one is in sight, namely Japan, heretofore and always a most friendly power. What need is there then to fear this distant neighbor? One reason only, because the old barbarism of race hatred and jealousy still spits fire among us like an old volcano. In other words we have among our own countrymen those who have never learned to treat men like men. The people of Hawaii have a lesson to teach us. They have at least discovered that Orientals only need to be treated as we wish to be treated ourselves, with fair play and friendliness. Meanwhile, the incoming of thousands of soldiers and sailors and the turning of the peaceful town into a great Gibraltar is already looked upon with apprehension by all lovers of Hawaii It has never yet been wholesome for any town to become a military garrison. Social and other problems, already difficult enough here, cannot fail to grow more perplexing. At the very point where we need all the apparatus of a finely developed civilization we have imported the machinery of militarism and have made the uniform of fighting men the conspicuous feature on the streets and in society.

"To many of your readers the annexation of these islands never seemed wise or necessary It was at least unfortunate that the question of their disposition had to be answered at a time of war and practically as a war measure. As a point to be defended two thousand miles from the coast, and especially as a point of possible friction and international entanglement, its possession does not seem a very profitable investment The arable land, though very productive, is said not to constitute much more than 600 square miles, or about one-tenth of the whole area. In other words, this arable land would only make enough for a single county in New England. The valuation of the territory is set at about $135,000,000, namely, that of a single third-class city. The American residents here would hardly make a town of the first rank in the State of Massachusetts. No one today knows where white laborers are coming from, willing to work the great sugar plantations for fifteen or twenty dollars a month, and at the same time so free of prejudice as to take their place shoulder to shoulder with Japanese. The Negroes do not seem to be wanted here; and the unemployed will not come so far from New York and Boston. We have evidently annexed plenty of troubles along with our paradise of beauty and splendor. What if the Orientals at last came to outnumber all the whites ten to one? We can only make them contented on the lines of justice and humanity, but never by compulsion of brute forces or by permanent denial of their citizenship. We could not surely hold them long against their will by the guns of our garrison. No modern population can be held in this way.

"Such questions as these are not remote from the best Hawaiian thought. Thus, one of the ablest men here, high also in official position, said the other day in conversation that he had always deprecated the revolution which set up the republic, on the ground of its effect in unsettling the native mind which was slowly learning to adjust itself to civilized standards of law, order and obedience. While he sympathized with the admirable men who guided the revolution and disapproved of the government of the late queen, he thought it possible to have made an arrangement which would have conserved the form of government to which the native Hawaiians had become accustomed. Doubtless this course was easier to propose than to carry out Another experienced man remarked that, though it was heresy to say so, he believed that the islands were never so well off as under the republic. And he laughed at the idea of fortifying Honolulu against the Japanese.

"It begins to look as if the ideal plan would have been the neutralization of the islands after the model of Belgium, by the agreement of the nations bordering upon the Pacific ocean. Honolulu, standing as it does at "the crossroads of the Pacific," might then have been a great free port for the commerce of the world. This disposition of Hawaii would thus have been the first step towards the neutralization of the Pacific ocean. What civilized nation really wants to keep it as a place to fight in, and not rather to travel in and to trade and to carry on the business of humanity? Towards some such consummation as this all the constructive and progressive forces of mankind are working together."

THE SHOSHONE IRRIGATION DISTRICT.

On the 22nd of this month 14,000 acres of land in the Shoshone irrigation district in Idaho will be opened to home-seekers. Last year 15,000 acres was opened.

Settlers poured into the valley from all sections of the country so rapidly that it soon became evident that every acre under this unit would soon be taken up. Work was rushed on the second unit, and water is now ready for an additional 14,000 acres.

The coming of a large number of settlers to the valley created a demand for all sorts of supplies, such as groceries, machinery, clothing, etc , as well as the services of carpenters, blacksmiths and artisans of all kinds. The towns of Garland and Ralston have grown rapidly and Cody is assuming metropolitan airs. The Government established the town of Powell in the center of the irrigable area. The lots in this town have been appraised and will be sold at auction to the highest bidder May 22, thus giving the homeseeker an opportunity to visit the project, file on his homestead and attend the town lot sale without loss of time.

Powell is the headquarters for the United States Reclamation Service on this project. Already the little town boasts a State bank, two stores, two lumber yards, drug store, hotel, two blacksmith shops, churches and schools. It is situated on the Chicago, Burlington & Quincy Railroad, midway between Garland and Ralston, which are only eleven miles apart. A postoffice has been established, and the Government telephone system has been extended to the new canal lines, so that not only are the people of Powell possessed of local and long-distance service, but the farmers may have the benefit of the telephone system by the payment of a nominal charge.

Although the actual settlement of the land under the Shoshone project began less than a year ago, the farms are so close together that the country already has a suburban appearance, and churches and schools are being established, and the telegraph, railroads, express offices, telephone and many other general utilities found in the old settled communities are not lacking.

The farms are obtainable under the homestead law, subject to the charges of actual cost of supplying water to the land. This charge has been fixed at $46 per acre of irrigable land, payable in not more than ten annual instalments, and no interest is required. In addition to the building charge, the settler is required to pay an annual fee of $1 per acre for the operation and maintenance of the irrigation system. The first annual payment of $5.60 per acre becomes due and payable when the land is filed upon.

The Great Shoshone Dam.

The engineering features of this project are of unusual

interest. Just below the junction of the north and south forks the Shoshone river flows through a canyon of solid granite, with almost perpendicular walls several hundred feet in height. In the narrowest portion of this gorge an impounding dam is under construction. In height the Shoshone dam will exceed every other structure of its kind in the world. It is only eighty-five feet wide at the bottom, and 200 feet long on top, but its height is 328.4 feet, or forty-eight feet higher than the Flatiron building in New York. The reservoir formed by this dam will cover an area of ten square miles to a depth of seventy feet, and will contain sufficient water to cover 456,000 acres of land one foot in depth. Twelve miles below the Shoshone dam a diversion dam has been built in the river which turns the water through a tunnel three and one-fourth miles in length into the main canal. The works are constructed in the most permanent manner. There is not a wooden structure in the entire project. The Shoshone dam is of concrete masonry. The Corbett diverting dam, all the headwork structures, regulating structures and turnouts from the main canal, for the laterals, and all the drops and most of the bridges are of concrete reinforced with steel bars.

The farmers are giving the privilege of paying for part of their water right by working with their teams on the canals, and an experienced irrigation farmer has been employed to conduct an experiment farm for the benefit of the settlers who are unfamiliar with the methods of farming under irrigation. The farmers will be instructed free of charge as to the laying out of their farm laterals, the crops best adapted to their locality and the methods by which they should be grown.

SOME PASTORAL PROBLEMS

I. Bible Study.

Rev. Edward Lincoln Smith, Seattle

We pastors are constant students in the school of methods. May I suggest a few plans which have been tested at Pilgrim with some success and which might well be passed on, improved by joint experience and finally turned over to Pacific Seminary's Professor of Practical Theology for the benefit of his future students.

The best hour for Sunday-school has been found to be ninethirty. But it is impossible to get (at Pilgrim) any adequate adult attendance at that hour. Unless, however, there are many church members carrying on systematic Bible Study, there is poor chance of growth. So the Adult Bible Institute is located at seven o'clock Thursday evening, the hour before mid-week service. Two reasons decide for this hour: that it prevents giving up an extra evening and will be an aid to the following service. There are several groups which fall in at once with the suggestion. The young Sunday-school teachers are glad to study the coming Sunday's lesson and the superintendent is glad to teach them. The young men have been studying the Bible in a group by themselves and are glad to transfer to this place and hour, dividing into two groups, one following the Sunday-school lesson and the other Prof. Bosworth's Life of Christ. They need no outside leadership as they derive much of the benefit of their study by alternating in leading the group study. A third class presents itself in the men who belong to the men's club or Brotherhood, and want a men's class to which they can invite new men and from which a stronger spiritual influence can radiate through the men of the church. But they think a good and regular leader an essential of success, so the associate pastor is assigned to them, the study placed at their disposal and Prof. Bosworth's course in the Life of Christ chosen for their work.

Another class must be formed to include all others who can be induced to study: the young married people, the women, and all those who prefer a different line and method of study. This becomes the pastor's class, and the Gospel of Mark is chosen for close study and exposition. The class are taken into the whole question of the origin and relation of the gospels, the differences in content and style, the significant inclusions and omissions of Mark, the great truths which made the deepest impression upon the young Mark's mind as he listened to the Apostle Peter proclaim the life and teaching of his Lord.

So a place is provided and a sufficient variety offered to suit all who can be persuaded to devote an hour a week to real class work in Bible study.

But at once a new difficulty is encountered. The young men, the business men, the women who are busy in store and office cannot get home to dinner and back to church in time for the study at seven. Dinner must be provided at the church. Two good women are found who will take care of that each week and the trustees agree to pay the cost above a moderate charge of twenty-five cents for each person.

So an additional feature of fellowship is added to the plan as the pastors sit down each week to dine with twenty-five or thirty members of the church.

Again it is discovered that many women of the church would welcome Bible study but cannot attend Thursday evening. Tuesday morning suits them, and twenty-five more are gathered at ten o'clock when the pastor repeats his course on Mark's Gospel.

Interest in the scheme has been maintained without flagging throughout the winter and all classes have been brought to a close with Easter. The mid-week service following Easter was used to hear reports from each class by a chosen member, thus informing the different classes of the success and interest of each and reminding the church how much those not following any of the courses had missed. The plan has worked for the distinct benefit of the mid-week service, for most of the attendants upon the classes, usually about fifty, have remained and have entered into the meeting with a spirit of devotion unknown in other years. The plan will be resumed in the fall and a much larger attendance is expected.

The benefit derived is largely in proportion to the labor expended by the leaders in preparation, but the possibilities are great. Nothing will so quicken, elevate and unify the spirit of the church as a general movement of the membership seeking constant renewal in contact with the great spirit of its Master. And nothing will help more in the adequate study and organization of the great work of benevolence. We can only succeed in this latter most vital task if we lead our churches up to the attack fresh from a new experience of face to face with Christ. The benevolence problem becomes easy when we have solved in all our churches this Bible study problem . Until we do, the wells from which we seek to pump money for missions will stay as they are today exceedingly low and constantly threatening to go dry.

While things have been moving rapidly in Turkey since last week, there is not more than one item that may cause general surprise, and this was suspected by many. That is the fact that the Armenian massacres were instigated from Constantinople by conspirators as part of a government plot so that the persecution of these helpless people was part of a political program.

THE VILLAGE CHURCH.

By Rev. Ben. F. Sargent.

It was my good fortune to supply the pulpit of this village church for sixteen months, between my junior and senior seminary year,—thirty-three years ago.

I had not seen the place since, until this spring, when it has given me great pleasure to spend a little time here and to preach once again in the village church.

It is needless to say that I faced a different audience.

The names of many of my old-time audience I read the next day on the monuments in the village cemetery. Others had moved away, and those I now met had come in to take their places. Wondering what had become of the young people of other days I sought out an old time neighbor and asked concerning them all.

The story he told me was one of struggle, and in general, of success. The two score young people whom I knew here had wandered forth into many places and had climbed into positions of honor. Some had gone into other lands: one to Africa, one to Mexico, two to Australia. One, a sweet-faced girl of great faith, had become a missionary in Jerusalem, Palestine. One had been Commissioner of Patents under President Cleveland, but now, like his brother, is a successful lawyer in New York City.

One was a county judge in a near-by city, several had become teachers, two had become lawyers, two physicians, one a minister. "And you heard about the Major?" my neighbor asked.

"A little," I replied.

Going to his desk, he drew out an old copy of the village paper in which was an account of the self-education and masterful accomplishment of one young man, which was so remarkable that I read with deep interest the record of an earnest life. How this young man, with only a High School education, had so mastered the intricacies of mechanical engineering that at the age of 22 he was sent by his employees to set up complicated machinery in Venezuela. Attracting the attention of men interested in the gold mines of South Africa, he was induced to go there as chief mechanical engineer. His advancement still continued, and ten years later he was consulting engineer for a half dozen gold mines, president of the South African Association of Engineers of the Witewaterstrand Mechanical Engineers and also a member of the American Institute of Mining Engineers, and the American Society of Mechanical Engineers.

When the Boer war broke out he was largely instrumental in organizing the Railway Pioneer Regiment of Capetown, consisting of nearly a thousand picked men, the most of them mechanical engineers, of whom it was said that any one was capable of bridging any stream the army needed to cross. It was as commander of this regiment that he lost his life, a shining mark for the sharpshooter's bullet.

As I returned the paper I asked, "Has this village produced any more like this?"

"Not exactly," was the reply, "but a good many that average up pretty well. One of the young men, a kid when you were here, has taken the Major's place in the African mines, and his brother is a strong business man in Pennsylvania, and the right arm of our church in his town."

"One family with three sons moved to Iowa, where one son is postmaster, one manager of a creamery, and one an engineer."

How well I remember tonight, the last of my stay here when two of those same boys stood out from their companions and gave their lives to Christ.

"Just now," continued my narrator, "one of our young men is Secretary of the State Board of Public Health and one is making a name for himself in manufacturing, and a young Normal School girl, young when you were here, has written a text-book which has been adopted in thirty different states."

Thanking my neighbor, I came out into the clear April sunshine, but the conversation suggests to me the importance of the village church. To touch the lives of two score young men and women closely, in the formative period of their lives, and in surroundings largely free from distracting and corrupting influences; this is the high privilege of the village preacher and church.

I do not think that this village has exceptional advantages. It is possible that the influences of nature—the shining river which flows through it and the towering hills around it, may have an inspirational value more than other places possess. But every village inherits God's best gifts, —bright sunshine, pure air, good schools, safe homes, and the village church.

Some ministers in village churches may be longing for larger spheres of usefulness. There is none larger. Though they may be wider there are none higher or deeper.

In this village of a thousand inhabitants happens all that life contains. Here has been love and marriage, divorce and death, even murder and suicide. Once the town was devastated by fire, more than once by flood.

But in spite of changing conditions, the village church has held its own. In the seventy years of its existence it has had less than five hundred names on its roll, and at no time more than one hundred. But Lo! the harvest has been abundant. Of all possible spheres of influence there is none greater than the village church.

Whitney Point, N. Y., April, 1909.

LIFE AND WORK AT PACIFC SEMINARY.

(Report of Geo. T. Tolson, the Secretary of the Alumni Association, at the Annual Luncheon, Apr. 27, 1909.)

The life of the Seminary socially, intellectually and spiritually, has reached the high-water mark. The classroom work has never been better, in the ten years of my intimate acquaintance with the institution, than during the past year. The library has been used more generally, indicating a better quality and more original work on the part of the student. By far the larger portion of the students are supplying regular preaching stations and doing more or less pastoral work. This gives them exercise for their gifts and also accounts partly for the excellent religious life among the students; yet it certainly detracts somewhat from their studies. Nevertheless on the intellectual side good progress has been made. We are pleased with it but will push on to higher levels.

We are especially pleased with the work done by the Japanese contingency of the Seminary. They are faithful, diligent students. They also contribute to our knowledge and apppreciation of Christ. In a recent preaching service conducted by a Japanese, a number of American students acknowledged having received a new interpretation of Christ from the Oriental viewpoint. So we are receiving as well as giving to the Japanese. However, we look upon this part of our work as most truly missionary. These men are going back to Japan to do far more effective mis-

sionary work than Americans could possibly do.

The library facilities have been increased by the addition of a room of eighteen by twenty feet to be used as the librarian's office and a reference room. It has shelf room for about 2000 volumes, so classified by shelf and alcove as to be readily accessible to the student.

More than usual interest has been shown in the Student Preaching Services conducted for criticism . These exercises usually so perfunctory have been made a real vital part of the spiritual resources of the Seminary. They have become so helpful in every way that some of the students are advocating having the service twice a week instead of once. That would require too much time probably, and yet, there is scarcely any part of our work better calculated to make preachers than these preaching exercises.

The Tuesday Talks in the chapel have been greatly appreciated. We invite wide awake men in the ministry to lead chapel services on Tuesdays. They come from their actual work and real contact with men and affairs and bring us practical and devotional talks that are very helpful.

The Headquarters of the Y. M. C. A. in New York will have on exhibition in its Student Volunteer rooms and at the various Summer Assemblies throughout the country, literature and pictures of the various Theological Seminaries in the United States. We have recently sent an exhibit of pictures of faculty, groups of students, some interior and exterior views of the Seminary building, together with some views of the University and the Golden Gate, making an attractive display.

For the purpose of portraying some of the unusual advantages for study at Pacific Theological Seminary, the faculty has prepared a small folder, which may be sent in a letter or with the Register, in which some facts are stated which would not properly belongi n an annual register. We have had 3,000 of these struck off and are sending them to a number of colleges East and West. It is hoped in this way to make more thoroughly and widely known the special advantages for theological study in Berkeley. Perhaps in another year or so all the seminaries in Berkeley will co-operate in getting out and distributing such literature.

The Seminary has been greatly pleased and benefitted by a number of visits from her Alumni during the past year, some of whom we have heard in the chapel. Those who have gone out from the Seminary into the labor of the harvest are constantly remembered in the chapel prayers. We pray for their encouragement, comfort and success in their work. We trust that the Alumni reciprocate with frequent remembrances of the Seminary before our Father. We need their sympathy and prayer to accomplish the responsible tasks laid upon us.

We can not express our unbounded gratitude for the decision of one and another of our professors to refuse calls to supposedly greater fieldse of labor in older and more noted institutions of the Middle West and the East and to invest their lives and labors in Pacific Seminary. We believe that time will prpove the wisdom of their decisions and that they will find that they have not limited their opportunities. This is a matter for profound gratitude on the part of all who love our Seminary. May such an intense spirit of love and loyalty as is manifest here today be perpetual and may all our alumni constantly stand so devoted to the interests of the Seminary that they may help convince others of our faculty who will be wanted in the East that it is better to remain with this institution here beside the Golden Gate.

I wish that all you and every one who is interested in such matters could have been present at the Farewell Fellowship meeting in the Chapel. When the meeting was more than half over I began to take down some of the testimonies. Here are a few of them:

"The only way I can characterize the spiritual and intellectual life of the Seminary is by the use of the word "buoyant"—the life of the Seminary is a buoyant life."

"Intimate fellowship with persons in close touch with Jesus and sweetened and strengthened by his spirit has meen the greatest value to me this year."

"I came for knowledge, I am getting much more than knowledge."

"I have studied in seven institutions since leaving high school and life in this institution has been the most pleasant and profitable of them all."

"I am glad I came 4000 miles to study in this institution; both superstitious belief and intellectual doubt have disappeared."

"I will be in America for a time, then go across the waters, but whenever and wherever I preach the Gospel, I will never forget the spiritual gift you gave me." (A Japanese student just graduating.)

A man who had been in Salvation Army work for some twenty years and had come to doubt even the meager message he had been preaching, was sent to the Seminary by an alumnus. The mental, physical and nervous strain of the complete revolution of his thinking was almost too much for him, but he was able to "come through" and arose in the meeting and with faltering voice said: "I can not express half of what I would but God is greater and life is richer for this year in the Seminary. I have only cleared the ground. I want to come back another year."

A man who had graduated from college several years since and had been preaching in the M. E. church found the modern tone of the teaching in the Seminary rather heretical, he thought, and straightway undertook to convert us all. But he was honest and faithful and here is his testimony—he wrote it out in plain English and I quote exactly: "This has been one of the best years of my life in many ways and I am grateful for those who have made this seminary possible, for the sweet and helpful fellowship of students and professors, for the help to a larger outlook and greater life of service for God and man." I might cite many other testimonies but these suffice to indicate the loyalty and love of the students for the seminary.

"Behold, how good and how pleasant it is for brethren to dwell together in unity! In the Pacific Theological Seminary there mingle in the classes Congregationalists and Baptists, Methodists and Disciples; the conservative and the radical, the emotional and the intellectual types of belief and piety. There is no friction. All are in search of Truth.

In the chapel, as in the class-rooms, men of all shades of religious belief, and even different races, unite their voices in the Psalm and the Lord's Prayer. The spirit of earnest devotion is strikingly present in all the exercises of the seminary. In the prayer meetings, student debates, student conferences and even in the preaching for criticism the same earnest spirit of devotion and faithfulness is manifest. It is serious but not abject, rather full of cheerful hope and courage.

The note of reality sounds through every exercise. The men of the seminary are out for the real and the vital and are finding it. They throw aside all prejudicial restraint and work out, under the guidance of their teachers, their

own creeds, with fear and trembling often, but are happy to find themselves still in the fellowship of the saints yet with statements of faith having a vital reality. They come to know what they believe and why they believe it. They have honestly weighed every objection and so have a faith which they are ready to proclaim and defend anywhere and everywhere.

"Fellowship" is the great word in the seminary—fellowship socially and spiritually, but fellowship of a wholesome and familiar kind in the intellectual work—a confidential fellowship of student and teacher in their combined efforts in search for and statement of truth. This feeling of joint responsibility for results is what has laid a serious responsibility upon the student and has at the same time been an inspiring incentive to earnest work. The respectful attitude of student toward professor is not unreal but rather is simply a recognition of the leadership of experience and wisdom.

It is a cause for profound gratitude to the Author of all our blessings that independence and unity, freedom and fellowship, rational intelligence and spiritual devotion so commingle and flow in harmonious streams of life in our whole seminary circle.

SOME PRACTICAL SERMONS.

Rev. Charles R. Brown of the First Church of Oakland is preaching a very practical series of evening sermons on "Current Events of the Business World." The topics taken up are: "The Evil of Salary Loans," "The Evils of Unemployment," and "The Evils of Tardy Payment."

Concerning the first in the series, "The Evil of Salary Loans," delivered last Sunday evening, the Oakland Enquirer gives the following report, which may be of interest to readers of The Pacific:

"The discourse was a terrific arraignment of the tactics of the loan sharks which infest any city of size in the world,Oakland having more than her share of them. In preaching against their practices, Dr. Brown divided his sermon into three parts: First, on the need of borrowing money; second, the evil of salary loans, and third, the remedy.

"The Social Research Commission, working on the Russell Sage foundation," he said, "found that three-fourths of the loans were made to men with families in cases of actual need. The birth of a child or the sickness and death of some member of the family makes extra money necessary. Men without security cannot borrow at the bank and so they assign their wages to secure the loan.

"The evils of the salary loan business have come to be serious and widespread. The interest charged by these loan sharks is frightful, the effect on the borrower is bad, hounded as he is by collectors and constantly fearing the loss of his job. The evil extends to the employer for it means decreased efficiency where employees are worried.

"What is the remedy? In the first place something can be done by the business and social ostracism of men who are willing to be loan sharks for the sake of the immense profit.

"Something can be done by law. If a limit was placed on the percentage of the wages which could be assigned and if no assignment was valid unless signed by the wife as well as the husband it would do a world of good.

"The people themselves can do much towards remedying this evil by putting money in the savings banks against a day of emergency, cutting off some of the useless indulgences.

"The mutual helpfulness of societies, secret and otherwise, can do much. The labor unions, Jewish societies and Catholic societies and the loan departments in operation in many a church can do much toward eliminating one of the greatest evils in the business world today."

Dr. Brown's sermon was followed with intense interest, the truths he drove home being appreciated by all those present."

NORTHFIELD'S SUMMER PROGRAM.

Many Speakers From Many Denominations and Many Lands.

The program for the Summer Conferences at Northfield indicates that D. L. Moody's desire that Northfield stand for interdenominational gatherings is still being carried out. Speakers from nearly every evangelical denomination will be heard. And although sectarianism is seldom mentioned, the receptions and the friendly rivalry, over the number of delegates, and in the interdenominational baseball series, at which the umpires and many of the players are ministers, show how completely everybody finds a welcome in Northfield. Prominent among this year's list of speakers are: Rev. Henry S. Coffin, Dr. John Douglas Adam, Rev. John S. Carson, Dr. Arthur T. Pierson, Rev. G. A. Johnston-Ross, Rev. G. Glenn Atkins, Rev. Frank W. Gunsaulus, Rev. J. H. Jowett, Canon Cody, Rev. John A. Hutton, Rev. J. Stuart Holden, and Dr. Len G. Broughton. Numerous other speakers will be announced later.

The program also indicates the international feature of Northfield. It attracts people from every section of this land and its influence has spread far beyond the borders of America. Speakers come to Northfield from nearly every country. Mission fields will be represented by prominent missionaries, among them being Dr. W. T. Grenfell, medical missionary of Labrador, and Dr. S. M. Zwemer, who was one of the pioneers in Arabia. England, as in the past, furnishes some of the strongest speakers. In fact, Northfield has been the means of introducing to America some of the foremost English divines, notably Dr. F. B. Meyer, Rev. G. H. C. Macgregor, Dr. G. Campbell Morgan, and Rev. J. Stuart Holden. Rev. J. H. Jowett, of Birmingham, who will make his first visit to America, in connection with the General Conference in August, is, however, well known here through his writings, which have won for him already a host of admirers on this side of the Atlantic. He is one of the dominant figures in the Non-Conformist church today. Rev. J. Stuart Holden, of London, will be welcomed again, after a two years' absence. Other Englishmen announced for the platform are Rev. John Kelman, of Edinburgh, Rev. Charles E. Brown, of the National Council of Evangelical Free Churches, and Mr. and Mrs. Charles S. Studd, members of the well known missionary family. Scotland will be represented by Rev. John A. Hutton, of Glasgow, and Canon Cody of Toronto will be among the Canadian speakers. Many of these pastors will aid in conducting the Ministers' Sub-Conference, which will be led by Rev. G. A. Johnston-Rose, and will take place during the August Conference. It is hoped that this will be as helpful as was the discussion of Laymen's Work which was held last year.

The dates of the seven different gatherings follow: Young Men's Student Conference, July 2 to 11; Young Women's Conference, July 13 to 20; Women's Home Missionary Conference, July 14 to 20; Summer School for Women's Foreign Missionary Societies, July 22 to 29; Summer School for Sunday School Workers, July 22 to 29; General Conference of Christian Workers, July 31 to August 15; Post Conference, August 17 to about October 1.

ENDEAVOR NOTES.

W. H. Scudder.

Topic for May 30, "Heroes of Home Missions." Matt. 10: 7-16.

The Master selected twelve men for Home Missionary work. "Very ordinary fellows" might have been the comment of their contemporaries. But they have proved to be heroes. Common flesh and blood plus a consecrated spirit will produce a hero. Consecrated to Country! Heroes of '76. Consecrated to Christ! Heroes of Faith. Of the Twelve, what proportion were noted? Yet they are all counted as heroes now. With the spirit of Jesus they went out testifying as they went, and sealed the testimony with their lives. In making a selection of any one of us for His work, the prime necessity is the inbreathing of that spirit which can produce heroes in stores, homes, Government positions, anywhere. The spirit of Jesus never mingled with clay of the commonest order but it produced the heroic in particular.

Testimony may be of two sorts. There is the testimony of the lips. "As ye go, preach." That was specifically the intention of our Home missionaries, Brainerd, and Elliot, and Whitman. Yet the preaching that the Apostles uttered would scarcely pass muster for preaching today . They had a story to tell, an experience to relate. And it is in these two ways that all can be preachers. Many an illiterate Salvationist has preached more powerfully from the curb, than some gifted divines from elegant pulpits, because the former had an experience to narrate which reached the conscience of the weak and the lost.

But there is also the testimony of the life. It seems almost incredible that the Disciples were to take neither provisions, or clothing, or money to purchase necessities. But Dr. Edersheim points out that this injunction not to take staff, shoes nor money-purse exactly corresponds to the Rabbinic prohibition against entering the Temple precincts with these three articles, so as "to avoid even the appearance of being engaged on other business, when the whole being should be absorbed in the service of the Lord." That devotion in the life of the missionary, who has little enough to live on, little enough to do with, who sacrifices everything for love of the men about him, and literally parts with all that he has for the sake of the Gospel,—that devotion is a burning testimony before which hardest hearts melt. It is this that the world looks for in present day disciples.

Men are exceedingly anxious to discover some panacea for the ills of humanity. On every corner are the offerers of nostrums warranted to effect a cure. It is one of those marks of the great insight of Jesus that He offered the world no "Ism" for its reformation. "The Kingdom of Heaven is at hand" was His panacea, and when the world has tried all other methods, exhausted all other means, it will take upon itself to get into the Kingdom, or to get the Kingdom into itself, and with the Righteousness, and Peace and Joy in the Spirit of Holiness which the Christ proclaimed, it will find itself on the borders of the millenium.

What is the saving power, nationally speaking. The ability to lead the world in commercial projects denotes splendid achievement. The creative energy of 80,000,000 of people in practical business is something to be fostered. Cultivation of art, and science, the spread of knowledge, and the attainment of culture are eminently worthy of pursuit; but our Home Missionary Heroes still hold the key to national salvation in their hands. Whitman saving Washington to the United States is grand. It produced history. But Whitman elevating the rude Indian, teaching the uncultured settlers of righteousness; Whitman instilling the love of God and man into the generation that supplants him,—this is a monument which no granite shaft can memorialize. It is the power that undergirds civilization, and serves as the foundation for the structure of splendid national life. It is Christ's power conveyed through human channel to the earth, and in this respect neither Whitman nor Atkinson, Father Peck, nor Father Eels, need be alone. Let every man build that part of the wall next him in like manner. Save America—save the world.

Among the Churches

CALIFORNIA.

San Lorenzo reports three new members, one of them being received on confession of faith.

Rio Vista.—The church at Rio Vista is making preparations for the celebration of its fortieth anniversary shortly.

Loomis.—Four were added to the membership of the Loomis church at the last communion service, two on confession.

Palermo.—The church building at Palermo has been painted both inside and outside, and other repairs made. New hymn books have been purchased.

San Francisco, Mission.—The foundations for the new church edifice are completed, and final revisions are being made in the plans of the superstructure preparatory to letting contracts.

Orloff.—The church at Paradise received twelve new members at its last communion service, five on confession of faith. The Rev. F. W. Reid visited Paradise recently with reference to plans for a new church building. The anniversary exercises of Sierra Institute occur June 15. There will be essays and orations by the students at 10 a. m., flag raising with addresses at 3 p. m. and a concert in the evening.

San Francisco, First.—The people of the First Church have lost a faithful and efficient servant by the death of Mr. Schuyler C. Smith, for some eight years the faithful sexton of the church. He was a man who glorified his calling, who loved every inch of the edifice which was in his keeping, and who knew how to protect his pastor, whose study was in the building, from needless interruption and undesirable callers. He was a faithful member of the church and a true example of Christian service.

Riverside.—Resolutions passed by the First Congregational Church of Riverside commend the retiring pastor, the Rev. James H. McLaren, highly. He is spoken of as "a sermonizer and preacher of rare ability," and his pastorate is pronounced one of the most successful in the history of the church. His talented young wife is also most kindly remembered for her untiring efforts in the musical and other departments of church work. After a trip either to the Maratile Provinces or abroad, Dr. McLaren will go into the lecture field where he has already achieved success.

Oakland Fourth.—Children's Day, Sunday, May 16th, was alive with beauty and loveliness, twenty-eight children being graduated from the junior department, and fourteen

from the primary class, also being occasion for infant baptism. Mr. Maar places much emphasis upon services of interest to the children of the Sunday-school, as in this way the best results for righteousness are obtained—later—the harvest of right-thinking, achieving the more perfect expression of God in body, mind and soul. The Cradle Roll department, guided by the leader, Lily S. Culver, is acquiring fresh interest with the addition of every new member and all eligibles are eagerly looked after by the busy superintendent. The celebration of the May birthdays was held at the home of Mrs. Maar and many of the mothers, with their babies, were present to enjoy her entertainment and hospitality.

WASHINGTON.

Rev. Charles F. Clarke, Correspondent, 7212 Woodlawn Avenue, Seattle.

Marysville.—On Saturday evening, May 1st, a large company of parishioners met at the parsonage and presented Mr. and Mrs. Williams with handsome gifts of silverware and a beautiful quilt containing the names of about two hundred friends. Mr. and Mrs. Williams were quietly celebrating the fifteenth anniversary of their wedding and the visit and presents were an absolute "surprise"

Seattle, Plymouth.—Dr. Van Horn is preaching a series of sermons on Wives. "Choosing her," "Supporting Her," "Understanding Her," "Inspiring Her." During the past year Dr. Van Horn married nearly seventy couples and this year the rate is doubled. Nineteen united with the church May 9th. Rev. J. D. Hudson told of his work among the Lopez Islands at the Woman's Association. A work has been begun among the Swedish Congregationalists of the city. For the present they will meet in Plymouth Sunday-school room.

EIGHTEENTH ANNUAL MEETING OF THE NORTHWESTERN ASSOCIATION.

The Association opened with a Ministerial Retreat led by Dr. Sydney Strong on Tuesday morning, May 4th. At half past one the association organized with Rev. S. Williams, of Marysville, moderator, and Rev. O. P. Avery of Blaine, scribe. After routine business the roll of churches was called and was responded to by practically every church in the association and the reports were singularly encouraging. Six new churches had been organized within the bounds of the association during the year, six houses of worship and two parsonages had been erected and numerous improvements and enlargements were reported. Numerically the churches have shown great gains and the benevolent work has been increased. Few evangelistic services were reported but it was manifest that the regular services were frequently of the evangelistic order. The association has maintained for a year a special committee on evangelization which keps a record of the ministers who are willing to respond to calls for assistance by pastors who are carrying on series of meetings. The report of this committee showed much done, especially in the way of organizing for further usefulness and in learning some ways of perfecting the plans and the association heartily endorsed the work and voted to continue the committee. The remainder of the afternoon was given over to a lively discussion of the Woman's Missionary work. The evening was a layman's session. Mr. A. P. Burwell, speaking of the relations of the Business Man to the Church." Councillor Max Wardall spoke of the "Christian Man in his own Community." Wednesday morning Rev. C. E. Newberry introduced the question of the Brotherhood in the smaller churches. Dr. Van Horn presented the resolutions of the National Council regarding the Associations as ordaining bodies and it was voted that this Association act as such when requested to by any local church. The state is making an earnest attempt to use the apportionment plan in its benevolences and the Association voted to approve the plan and elected Revs. C. F. CClarke, W. Withington, F. C. Withington, F. C. Elvin, Messrs. W. H. Lewis and P. C. Storey a special committee to formulate further plans and to bring them before the churches for action. The report of Supt. Scudder was very encouraging as was also the report of the Home Missionary committee. Great progress has been made toward self-support, often at great sacrifice on the part of some of the churches, both in reducing the grants received and in increasing their gifts to the cause. The certainty of a reduced grant from the Sunday School Society was presented by the chairman, Rev. C. F. Clarke. The work of the superintendent and missionaries and of the plan proposed by the State committee were endorsed; but at the present writing it seems as if the directors of the Sunday School Society would not agree to the plan, and it may be that the State will have to allow the work to be crippled or to raise more than twice the amount of its highest offering. The report of the special committee on the Together Campaign was also presented. The State is making a courageous effort to do its share in the missionary enterprise but times of testing are at hand and many are anxious. The Associational sermon was preached by Dr. W. C. Kantner and the meetings closed with a very tender Communion service conducted by Rev. S. M. Freeland and Dr. Samuel Greene. The general theme of the meetings was "Our Partnership with Jesus," and the sessions were throughotu on a high plain. The West Seattle Church and its genial pastor, Rev. E. D. Dunstan, are deserving of hearty congratulations for the way in which they provided for the pleasure and comfort of their guests. Our youngest churches also helped care for us, Fairmount serving luncheon one day and Alki the next.

NOTES AND PERSONALS.

Friends of Rev. Wm. A. Tenney of Oakland will be glad to learn that he seems to be steadily recovering after his recent illness.

The editor of The Pacific left last Saturday for a visit of six weeks with relatives in Indiana and Ohio. His personal address while absent will be Angola, Indiana.

The church at Little Shasta has put electric lights into the church building and parsonage. An increasing interest in all departments of the work is manifest. Mrs. H. F. Douglass has taken the pastorate.

Rev. W. Ellsworth Lawson of Pilgrim Church, Oakland, preached the baccalaureate sermon last Sunday at Mills College, and the Commencement Address on Tuesday was delivered by the Rev. Wm. Horace Day, D.D., of Los Angeles.

Encouraging reports come concerning Dean Norton of Pomona College, who underwent recently a critical surgical operation. Professor Norton has been with Pomona College since its inception, and stands high among Pacific Coast educators.

PORTERVILLE DEDICATION.

The new thirty-thousand-dollar building just completed by the First Congregational Church of Porterville is being opened this week with appropriate services. Sunday morning, Rev. Francis W. Reid, designer of the building, read the Scriptures, Rev. J. A. Milligan offered the prayer, Prof Geo. C. Castor preached the dedicatory sermon, and Rev. W. C. Pond offered the dedicatory prayer. Twenty-six, mostly boys and girls from the Sunday-school, were received into the church.

In the evening, the choir gave a sacred concert and Rev. Albert G. Bryant, the pastor, delivered the address.

On Monday evening, Rev. W. C. Pond was the speaker, and pledges were asked to make up the $8,000 needed to pay all indebtedness.

Tuesday evening a general reception with refreshments was given by the ladies of the church to citizens of Porterville and their friends.

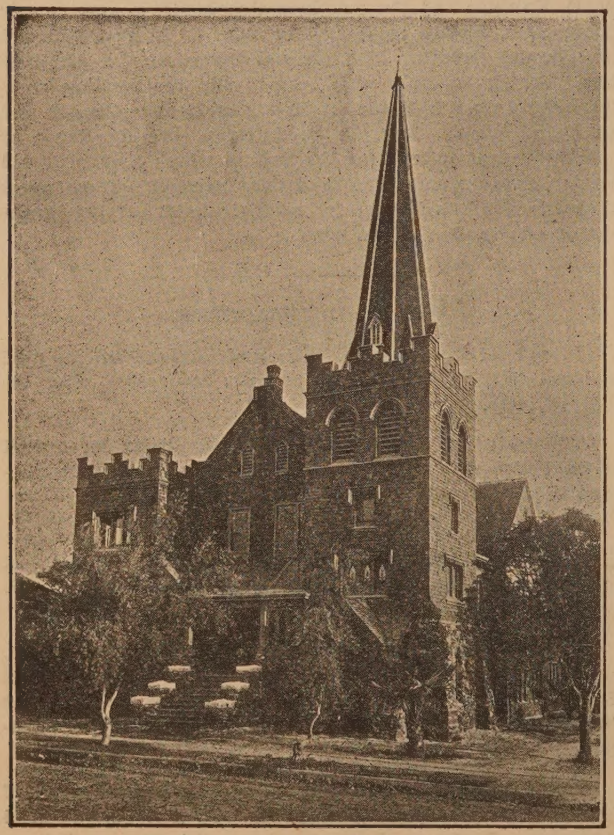
Wednesday afternoon the Ladies' Aid Society gave a reception to the women of the community and in the evening the regular prayer meeting was held.

Thursday evening is to be devoted to the children of the Sunday-school. Supper will be served by the Missionary Society, and the children given a good time.

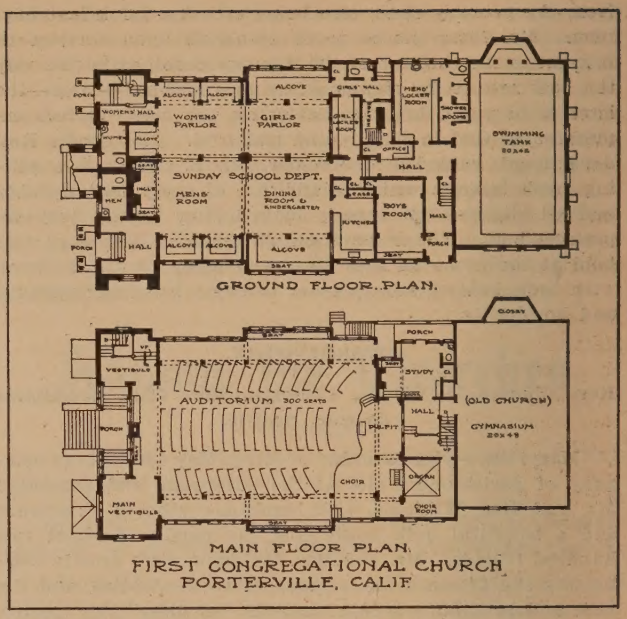
On Friday evening the men are to have a banquet served by the ladies, and leading citizens and visitors from adjoining towns will speak.

On Saturday the boys are to initiate their work.

The church has purchased a large lot adjoining, and has put in two cement tennis courts. The church is to be kept open for institutional work every day of the week.



The New Porterville Church.



The new building would be a credit to a town ten times the size of Porterville. With over one hundred applicants already for membership cards in the Institutional Departments, the success of this feature is already assured. A kindergarten has been conducted for nearly six months. An orchestra and many other things are being planned. The work at Porterville will no doubt be watched with interest by all Christian workers.

A JOTTING.

A Great Day in Porterville.

It was Sunday, May 16th. What made the day great was the dedication of the home of the Congregational Church. The building is a marvel of good taste and practical fitness for church fellowship and church work. It is intended to supply for that beautiful, thriving town the purposes of both a Congregational church and a Y. M. C. A. There is no provision for a public library because that need is already supplied through the beneficence of Mr. Carnegie; but for the gymnasium, for swimming and other baths, for social rooms for young men and for boys, for young ladies and girls; for every sort of school, if any schools are needed outside those provided by the State; for lectures and prayer meetings—indeed, for anything and everything which our Y. M. C. A. building in San Francisco will provide, except lodgings, there can be found or made in this many-roomed sanctuary abundant provision in sufficient measure for a city as large as Porterville is,—or, perhaps, for many years is likely to be. The building was designed by our Rev. Francis W. Reid of Berkeley, being built by days' work under his superintendence, and as I went through the rooms, I wondered how a man could crowd so many contrivances for week-long Christian work; could foresee down to minutest details the convenience for such work; could locate them all in exactly the right places, and then could bring us as a total, a thing of such symmetry and beauty. And I am still wondering.

The cost has been greater than anticipated, owing to additions and improvements and the increasing work which

such an undertaking must involve will demand a large increase in the church's current income. To meet this there is, under the wing of the church, an organization known as "The Institution," which all persons of good moral character are invited to join, the fees of which will be, for adults $10 per annum, and for young people under eighteen $5 per annum, as is usual in Y. M. C. A. Associations. A large number of cards applying for membership according to these terms were signed at the dedication service, and it is believed that these annual fees will fully meet the addition to the expenses of the church.

The auditorium, which seats 300 without crowding, had at least 600 people in it for the dedication service. The Methodist, Christian, Baptist, and Christian Science churches suspended their usual morning services in order to share in the joy of the day. The acoustic properties of the room proved to be perfect; every word of the speaker on the platform was heard in the remotest corner. Prof. Castor preached the dedication sermon on high and true ideals and the struggle to attain, drawing his illustrations largely from the experience of this church in this undertaking, and bringing his practical lessons home with wisdom and power. I never before heard Prof. Castor preach; if this was not his best sermon I wonder how excellent his better ones must be. It is good to have such a man in our Seminary for the churches to call upon occasions of special interest.

The program of the service will probably appear in The Pacific. That which was to me of deepest and tenderest interest was the reception to the church of twenty-six members, all but three on confession, and more than half of these boys of the age at which oftenest decisions are made which determine destiny both for this life and for that which is to come.

As for myself, one element in my joy was the quite vivid recollection which I have of the report made by Dr. Warren something like a score of years ago, of his visit to Porterville and of the circumstances under which he organized the infant church. There were many reports which he brought of which I can recall nothing, but this case was unusual in that it included the desire of Presbyterians that a Congregational Church should be organized and they themselves with their property transferred to it. Not only did the members on the field desire this, but their Home Missionary authorities also. The explanation of all this has come to me here, so far as I remember, for the first time. The Presbyterian Building Fund had invested in the church property at Porterville six hundred dollars, which, in the hopeless condition of their work here, they were anxious to get back. A few Congegationalists had come here from Wisconsin, and this seemed to be their opportunity. The three or four persons who remained as members of that church could not take letters from it without complicating the transfer of the property at some legal points. The good lady is still here, still active in the church and likely so to be, I trust, for many years, who told me of taking Dr. Warren in her buggy about the country, trying to find at least five Congregationalists in condition to unite in organizing the church. Only four could be found, and as five were needed in order to constitute a corporation, the good man put in his own letter from the First Church in San Francisco (which, apparently, he carried with him for such emergencies), and thus became one of the original members—for aught I know, the only male member—of the infant church. As soon as necessary steps had been taken to incorporate the church, and to enable the Presbyterian church to dispose of its property, six hundred dollars had come from the Congregational Union, and the building and such members of the church as remained became Congregational. It would take six hundred times six hundred dollars to buy it back again, and even then I doubt if it would stay sold. W. C. P.

SUCCESSFUL EVANGELISM.

Mr. Arthur Arlett, of the "Committee on Evangelism" of the Northern California Conference of Congregational Churches, has received a letter from the clerk of the church at Angels Camp, from which we quote as follows:

"The Congregational Church of Angels Camp wish to express their appreciation to the Committee on Evangelism for the services of Rev. James B. Orr of Santa Cruz, who has been holding evangelistic services in our church the past ten days.

"We have felt the need of fellowship with the churches and ministers of the Coast for seevral years, and we believe your committee has solved the problem. Since Rev. Orr's departure we are more interested in the work of the churches of Northern California, and several of us are getting ready to attend the State Meeting at Santa Cruz. We hope the Committee on Evangelism may live and continue this good work.

"Our beloved pastor, Rev. J. W. Doane, looks like a man who has taken on new life since the meetings, and we are all thankful for these services. Mr. Orr presented the gospel to us in simplicity, directness, and in the power of the Holy Spirit. He gave us a positive gospel in such simple language, and such beautiful illustrations that the children crowded the front pews.

"We have never seen such a spiritual uplift in our town as was manifested Wednesday evening, May 5th, when more than fifty people came forward and confessed Christ as their Savior, uniting with the church. Fathers came forward and brought their families, whole families came into the church together. It was inspiring to see the young men and young ladies of the High School as they stood to take the vows of the church membership.

"We wish to thank you and others of the committee, also the church at Santa Cruz, for the loan of this man of God."

The Quarterly Meeting of the Woman's Board of Missions for the Pacific will be held in the Palo Alto Congregational Church, Wednesday, June 2. It is hoped that a large number from our Auxiliaries will attend. Convention rates are promised us by the Southern Pacific at the rate of one and one-third regular fare from San Francisco, Oakland, San Jose and intermediate stations, providing not less than fifty delegates attend. Tickets on sale from May 23 to June 2.

It will be necessary to take the 9 o'clock train from Third and Townsend station in order to be at the opening session. Buy a full price ticket to Palo Alto, and obtain a receipt-certificate, which must be signed by the Secretary of the W. B. M. P. at the place of meeting, before the one-third return fare can be obtained.

VIRGINIA BUFFORD, Sec.

Spokane, Wash., has adopted the recall, initiative and referendum. Municipalities are rapidly learning that the only hope of clean, honest government is in making the officials directly responsible to the people.

THE HOME.

THE MINISTER'S ENTANGLEMENT.

By T. J. Worrall.

On the coming Sabbath, Alex. Wyman was going to preach at Churst Church, Hampton. It was no ordinary appointment; indeed, it was extraordinary, in that he was going to preach "with a view"—i. e., as a candidate for the vacant pulpit.

He, and Marion, his wife, had lived and labored in the dreary town of Belston for upwards of nine years. These years, whilst interspersed with periods of calms, had been years of battle; there had been the constant endeavor, with ninety pounds per annum, to show to the outside world a respectable exterior; there had been a frequent struggle with affliction, for whilst two of their children enjoyed robust health, little Sallie, the centre figure of the three, was a fragile, yet sweet flower, who needed much of their watchful care.

For nine long years Alex. Wyman, with the co-operation of one of the tenderest of wives, had fought and fought without seeming to fight.

Just when a change seemed most desirable, Wyman had received and accepted an invitation to preach at Hampton, and as the time drew near, the possibilities of Christ Church, with its stipend of 280 pounds per annum, together with a manse, loomed large, and he became anxious —over-anxious.

His anxiety was not the result of any inordinate affection for "filthy lucre," yet he was not oblivious to the fact that with a reasonable salary he could lessen his wife's care, add a little more comfort to his home, and the better equip his children for their future requirements.

Marion had smiled admiringly upon her husband as he, for many a day past, built airy castles and speculated as to what could be done if only he were fortunate in securing Christ Church.

"And what an advantage, darling," she would add, carried away by his enthusiasm, "to have more books upon your shelves."

But whenever advantages were spoken of, little afflicted Sallie had her double share of consideration.

"Yes, sweetest," Marion would say, pressing her lips against her husband's broad brow, "for Sallie's sake we will hope you may be successful."

Going to Hampton to preach "with a view" was no small event; such issues rested upon it as to demand very special preparation; consequently Wyman spared not himself in making ready the two sermons which, he trusted, might captivate the new congregation.

Marion could have groaned at the spectacle of her husband's threadbare best suit. To her imagination, it lay there, the picture of an utterly prostrate pilgrim. It seemed to whisper to her, "For pity's sake let me die and go home to my fathers. I'm weary with my long pilgrimage; I've lived beyond my years, my glory has departed, and every day I now live, in my decrepitude, I only bring disgrace; let me die." And the anxious wife, instead of groaning, smiled at her own imagination.

During the last few months, in anticipation of a prospective doctor's account of about five pounds, Marion had in some mysterious way saved no less than three pounds eighteen shillings and sixpence. This she had hidden in readiness for the "evil day," when this particular account would be presented. She had more than once been tempted to lay her fingers upon these glistening coins, and until now she had withstood the temptation; but when Alex.'s suit pleaded so eloquently, in such plaintive tones, she could withstand the temptation no longer.

On Saturday, therefore, when her husband went to dress, in readiness for his journey, he found, to his unspeakable surprise, a perfect suit of black, a new top-hat, and a spotless cravat. There they lay, speaking eloquently of a wife's devotion.

Marion walked with Alex. to the "wicket." She had never seen him "more presentable," as she termed it, in her own mind, and she felt proud of the part she had been permitted to play.

"Good-bye," she said, when they reached the gate, "a good time to you to-morrow. Don't be too anxious; remember, dear, 'duty is ours, events are God's.' "

A love-kiss, and Alex. was gone.

It was no slight ordeal to Wyman to preach from a strange pulpit. Yet, when he found himself in the pulpit at Christ Church, he felt quite "at home."

The services were successful and the people of the congregation thoroughly enjoyed Wyman's efforts. Indeed, they were profuse in their expressions of appreciation, so much so, that the young minister became quite elated, and assured himself that he would, without doubt, receive "a call."

When Wyman reached the Renovelle—a temperance hotel, where, week by week, the candidates stayed—he threw himself into a chair, charged his pipe, and when he had "lit up," he reviewed the day, and dreamed of better times to come.

In his dreams, during those few moments, he saw his dear wife and children under better conditions; he saw his darling Sallie with a ruddy hue upon her face, enjoying life as other healthy children, and he saw a home of comfort, unembarrassed by financial burdens. He had, during the afternoon, visited the manse, and now in his dream he saw it again, inhabited by his own loved ones. He saw Marion sitting in the spacious drawing-room with a contented smile upon her still young face, and he saw Robbie, Hilda and Sallie in the great garden on summer days, revelling among innumerable flowers.

Alex. Wyman was indulging in such reverie when a tap was heard on the door, and a moment later Amos Simcox, the secretary and senior deacon of Christ Church, walked into the room.

"Enjoying your pipe, eh?" he asked with a smile.

"Come forward, sir," said Alex, rising. "Yes, a pipe is an unspeakable boon to me, especially on a Sunday evening," he added with a smile. "Will you take a seat, sir?"

"No, thanks; I simply called to ask if you would care to come and spend an hour with me. It is not a great distance to 'The Rowans,' and my wife and I will be glad of your company."

The walk to "The Rowans" lay through the country. To the left were the snowclad Morton Hills, and to the right was meadow land covered in its wintry garment. At intervals lights from the windows of some farmstead could be seen in the distance. The moon was full, and the air was fresh, frosty and delightsome.

As they strode along, crunching the frozen snow beneath their feet, Wyman fell to speculating as to what purpose the deacon could have in inviting him to "The Rowans," and he concluded that he could have no other purpose than to prepare him for "the call" that was bound to follow.

"You will be happy to know, Mr. Wyman," said the deacon, when they were comfortably seated in the warm and comfortable drawing-room, "that your services to-day have been most highly appreciated.

Wyman smiled his pleasure.

"If you will pardon my saying so," continued the deacon, "your preaching has many excellences."

Alex.'s hopes ran high.

"It's just such preaching as we have listened to to-day that we need at Christ Church," added the deacon confidentially.

These words to Alex. were golden. He had succeeded surely. This was glorious! It was like eating of the rich grapes of Eskol!

"Do you know Jameson, of Workton—the Rev. Ralph Jameston? No? Fine fellow is Jameston. He was here a week or two since, and he preaches for us again on Sunday next. Perhaps I may tell you in confidence, Mr. Wyman, that we have practically fixed upon Jameson for our new minister."

In the twinkling of an eye all Alex.'s hopes were destroyed; they lay at his feet, as a broken idol, in ten thousand pieces.

He had for weeks past fixed his mind and heart upon the Christ Church pulpit. Not for his own sake, but for the sake of those belonging to him, and because it offered a wider field of service.

Now, in the space of a moment, all his airy-castles lay before him, hopeless wrecks.

It was a sore disappointment. For himself he did not mind; but when he remembered how urgently a change was required by his wife, and especially by little Sallie, he felt the disappointment almost too heavy to bear.

"But for Jameson, I think, Mr. Wyman, you would have stood a good chance," said Simcoz, thoughtlessly. "Of course, you will preach for us on Sunday week, as arranged?" he added.

"Certainly," answered Alex.

"And what are Mr. Jameson's excellencies?" asked Wyman, for the want of something to say, and in order to hide his disappointment.

"Jameson is a preacher, preeminently a preacher, sir," answered the deacon, emphatically. "The sermon he preached, in the evening, when last here, was a gem, a real gem, sir! It deserves to be classed among the literature of great orations."

Hereupon Smcox gave a description of the sermon. It had evidently so impressed him that he hesitated not for a moment in giving text, divisions, sub-divisions, illustrations. He even remembered the metaphors and similes.

At first Wyman listened indifferently. But as Simcox proceeded with his description, his attention was arrested. There was something familiar about the thoughts that Simcox was now expressing; the words, too, were familiar. His interest grew in keeness. He almost breathlessly awaited the succeeding thought, and as Simcox drew near to the close of his description he felt bewildered. Somehow or other the words and thoughts to which he listened seemed part of a forgotten past. He ransacked his mind for an explanation; but not, however, until Simcox had finished did the explanation come. Then it came like a flash of light. Why, this was a sermon of the great Dr. Wistance! He had read it only the day before, as he journeyed to Hampton. The very volume, in which it was contained, was in his own portmanteau at the Renovello.

Alex. Wyman did not venture to tell the deacon what was in his mind. He contented himself by saying:

"It's an excellent sermon."

After taking a little refreshment with the deacon and his wife, Wyman made his way back to the hotel. On reaching his room, and in order to verify his convictions, he took Dr. Wistance's volume of sermons from his portmanteau. A moment only, and he found the sermon for which he looked. There it was; the same text, the same divisions and the same sub-divisions, identical in illustration and even in phraseology, as the one described by Simcox, as preached by Jameson.

That night Alex. slept little. He was too over-wrought with disappointment to sleep. He had been told how well he had done, and how, were it not for Jameson, he would doubtless be the favored one. He had lost his chance, and the fellow who would be chosen was a man who did not think it beneath him to preach another man's sermon, and preach it as his own; a dishonest fellow who could trade upon another man's thoughts. He did not know Jameson personally, but he felt how unworthy a man he was, and how unfit to lead a people as the people at Christ Church would need to be led.

His mind traveled to his own home. He thought of his wife; he knew that her thoughts had been with him. He imagined her on the Sabbath morning and evening gathering their three little ones about her knee, and praying that God would bless "Daddie." How anxious she would await his home coming! and as he lay brooding over his disappointment, thinking of its consequences upon others, who were dearer to him than life, he wept—wept as a good man only can weep—wept not ordinary tears, but tears of the soul.

Not until night had laid aside its dark robe, and morning had decked itself in a garment of grey, did Alex. find sleep.

When Alex. arose and made his way to the dining-room he found a most appetizing breakfast awaitng him, but try as he would he could not eat. He felt sick at heart and dispirited. Indeed, he was in that mood which always makes man amenable to temptation; and it was at this moment that Alex. proved himself unequal to what he always regarded as a temptation of the devil, and did that which, to the last day of his life, he regretted having done.

"Why should you not expose Jameson?" came the suggestion as he was preparing to leave for home. "You have been told that but for this man you would, in all probability, be invited to take this vacant position. Why should you hesitate to expose a man who stoops to make capital for himself by filching another man's brains? It is your duty to make this wickedness known."

At first Alex. would not listen to the suggestion. "I can do not such thing," he said.

"Then you are afraid," came the suggestion again; "you are disloyal to those you love best."

This was too much; he could withstand the temptation no longer.

"Are you likely to see Mr. Simcox this week?" This question was hesitatingly addressed to the proprietress of the Renovello.

"In all probability he will be here on Thursday," said the lady. "He generally calls to give us the name of the minister whom to expect on the Saturday. Is there anything I can do for you, sir?"

"Yes; I should be obliged if you will kindly give him this volume and this note." A sense of relief crept into Alex. Wyman's mind when he had done this, but it was short-lived. Indeed, before he reached the railway station he began to realize that he had indulged in, what he considered, a mean act.

"The dishonorable scamp should be exposed," he tried to assure himself. But a voice within whispered words of condemnation.

How different was his return home from what he had anticipated! He had hoped to return to Marion with a glowing account of splendid services, with assurances of hope, and yet he was returning without hope, and what was worse, with a weight upon his conscience that grew heavier as the moments flew past.

When Wyman arrived home he was heartily welcomed. Three days was a long time for "Daddie" to be away, and, in consequence, he received a very enthusiastic reception. When the youngsters had exhausted the exhuberance of their gladness, Alex. gave to his wife an epitome of his experiences. He told her briefly all that had transpired during his absence, with the exception of what he had done regarding Jameson, and Marion listened with a quiet, chastened submission.

She was lavish with the oil and wine of affection, and she assured her dear one that all would come right.

But Marion's kisses only wounded the more. They seemed to magnify his spiteful and bitter conduct. It was on his lips more than once to say: "Go from me; I am unworthy of your love and trust," but he refrained. He tried to be his old real self, but failed.

During the following days Alex. spent more time than usual in his study. He read, but even whilst he read there was a sense of pain in some remote quarter of his consciousness. His guiltiness chided him everywhere.

He had imagined himself a stronger man than to do a mean act of this kind; his pride was wounded, and he despised himself. His self-respect was hurt, and he was consumed with self-impeachment.

"What then is there to prevent me writing to the proprietress of the Renovello, and asking her to withhold both book and note?" he asked himself suddenly, when seeking relief from one of these paroxyisms of mad self-reproach. "What is the day? Heavens! it's Thursday. Too late!" And Alex. fell deeper into the darkness of despair. Wyman began now to conjecture as to what effect his note, which was meant to expose Jameson as a plagiarist, would have upon Simcox. He imagined the deacon stamping his foot with indignation at Jameston's dishonorable conduct. He saw his face growing crimson with anger. He heard him saying with bitterness, "What a fool the fellow must have been! And so he tried to get our pulpit by pretension, trickery, deceit! He shall suffer, or my name's not Simcox. It is a crime that should be exposed."

Wyman imagined this, and more. He imagined the deacon saying, "I'm glad Wyman gave me this information. He has done us a service. But Wyman is not to be admired. In belittling Jameson he has belittled himself. Both men must be 'dropped.' "

As Wyman looked upon this scene, in his imagination, he became absolutely indignant with himself.

To add to his grief, little Sallie became gripped again with the cruel hand of affliction. Both Alex. and his wife were again very anxious. They had felt for many months that she was only held to them by a very delicate thread which might break at any moment; and now it would seem as though they had reached the breaking point. There was a silence about the house that spoke volumes. The very hush was laden with unspoken misgivings.

Many times during the day would Alex. steal from his study into the adjoining chamber, and take a peep at his own Sallie, as she lay pale and weary in her tiny cot.

"Me is wery poo'ly 'day, Daddie," she whispered one day, as her father sat by her side. "Ickle Sallie be better when us go to de g'een fiel's. Me will gaver daises, an' me will bet big, like Robbie."

Wyman's children were very precious to him, but Sallie was a rare treasure. The affliction with which she had to contend no doubt endeared her to him, and then in her very nature one often saw beauties of the unseen world. As he held her tiny hand in his own, and looked into her soft pale face, he shuddered to think that she might only be with them for a little while; and that if she must gather flowers and hear birds sing it must be in another world.

It was no easy task to preach before his own people on Sunday. He scarcely knew how he got through the day.

On the following Tuesday a note arrived from Deacon Simcox, reminding Alex. of his engagement to preach at Christ Church on the following Sabbath. "You will be pleased to know, no doubt," concluded the note, "that you are the only man before us."

When this note came Alex. was away visiting, and consequently Marion got the first glimpse of the good news. She watched for her husband's return anxiously, and her heart bubbled over with joy and hope. A tinge of crimson crept into her soft cheeks, and enhanced her beauty.

"Where can that naughty Daddie be?" she said to the children when tea-time came. Again and again did she go to the wicket.

When night came and the twilight gave place to darkness, Marion became anxious, and as the hours sped past her anxiety deepened into concern.

"What could have prevented Alex. from returning," she asked herself.

Then she indulged in what she called foolish forebodings. She knew that her husband had suffered keenly during the past week. He had said little, but her instinct told her that he had been in Gethsemane. He had not been himself; what if he had——. No, she would not permit herself to think such thoughts. It was absurd—it was wrong —utterly, utterly wrong.

The little ones were now sleeping, and the house was quiet. The tic-tac of the case clock seemed particularly loud. How long the minutes seemed to the anxious wife.

It was half-past eleven before she heard the click of the gate, and then her heart all flutering she ran to meet her husband.

"Sorry to be so late, darling," said Alex. sadly, placing his arm around his trembling little wife, "but I learned when I was at Elston that Dick Warren, of Tannock, was in sore trouble, and I've been over to see him."

"Then you must have walked fourteen miles, dear?"

"Quite."

"But, sweetheart," said Marion excitedly, "I've got such good news for you. See, a letter from Hampton. See, too, dear, you are the only man before them!"

Alex. smiled, but it was a smile which lacked gladness.

"Are you not pleased?" asked Marion.

Alex. assured his wife that he was pleased. But he assured her of what was not true.

He could see in this letter what his wife could not see.

When Marion retired for the night Alex. took Simcox's letter, and reread it in his loneliness.

"You are the only man before us," he read. What did it mean? It meant that what he had done had been the means of disqualifying Jameson. His meanness had succeeded. The seed of bitterness which he had sown had borne fruit. It meant now that Jameson was out of the

"running," he would go to Hampton, and probably succeed in securing the Christ Church pulpit. What he had planned, in the moment of temptation, had actually happened, and yet he was not happy; indeed, he was most unhappy. The more he thought of the affair the more he detested the part he had acted. "And supposing I succeed?" he asked himself, "how can I be comfortable, knowing, as I shall always know, that I am there having proved another man unworthy." He groaned as a man in agony.

Alex. thought long into the night. "What must I do?" he asked himself a thousand times. After long hours of utter wretchedness he decided that he would write to Mr. Simcox, and say to him that in order to show his disinterestedness in exposing the conduct of Mr. Jameson he would withdraw his candidature. He there and then sat down and wrote the deacon to this effect.

He read the letter over several times. "It looks cowardly," he said. "No; I'll go and face the situation, and perhaps I shall have an opportunity of explaining myself;" hereupon he tore up the epistle, and committed it to the flames.

Marion could not understand her husband during the following days. Her heart was full of the sweetest music of hope, and yet it seemed as though Alex. had never been so sad.

"He is anxious, that is the secret," and she did all she knew how to minister to him.

Everything was in readiness for his departure on Saturday. All his needs had been anticipated, and when the hour of his going really came, she was most profuse in her affection.

"Good-bye, darling," she said, "we shall think of you, and I'm sure you'll have a good time. And what a joy that Sallie is better again before you go! How much we have for which to be grateful, sweetest! Good-bye."

Alex. was really moved by his wife's love, and tried his best to say a bright "good-bye."

"Could I see your mistress?" asked Wyman of the maid at the Renovello, the moment he arrived.

A moment or two and the mistress presented herself

"You gave Mr. Simcox the book and the note, I presume?" asked the minister.

"I did not, sir. You see they are just where you left them. The fact is, sir, Mr. Simcox has not been near. I am sorry if there was anything important."

Alex. could have shouted for joy. A weight, as of tons, had been lifted from his heart. He knew now, that whatever might be the reason of Jameson's withdrawal from the candidature, he had had nothing to do with it. His mean purpose had miscarried, and he felt unspeakably glad.

The moment the mistress of the Renovello left his room he committed the note, which had caused him so much pain, to the flames, and concealed the book in his portmanteau.

Having locked the door, he threw himself on his knees and prayed. It was God, and God only who knew of his meanness—his bitter spitefulness—his atheism, and to Him he prayed with all his soul. He remained before God long, refusing to rise until he received the assurance of peace and pardon.

On the morrow Alex. Wyman preached with power—he spoke as a man who had fallen and risen again; there was a sympathetic and tender note in his utterances, and his words carried conviction and healing.

At the close of the Sabbath, no one belonging to Christ Church congregation regretted Mr. Jameson's withdrawal from the candidature—having decided to give up the ministry for a legal profession—for all were convinced that Alex. Wyman was undoubtedly a man sent by God to be their minister.

Wyman, however, did not know of the impression he had created. Indeed, he now felt that God, who had been kinder to him than his fears, could well direct his path.

Eight days later Alex. Wyman received a unanimous "call" to Christ Church.

He has now been in Hampton ten years, and they have been years both happy and useful. There have been no financial difficulties, and Sallie, no longer frail, wears rather a healthy hue upon her handsome face, and is in reality the sunniest of a sunny home circle.——British Weekly.

WHAT MAKES POPCORN POP?

When you went to buy a bag of buttered popcorn from the man with the little wagon on the corner of the street, have you not often stopped to watch him pop some corn; or better yet, have you not lain on the rug in front of your own open fire, and as you watched the little dull, yellow kernels dance about in the popper until with a pop and a jump they turned themselves into the beautiful fluffy-looking little white balls that taste so good, have you not often wondered how the heat of the fire acted on them to make them transform themselves so prettily?

Well, science has been investigating the matter, and has found out that it is all brought about by steam. The steam expands and pops the corn. Each little kernel of popcorn is a receptacle tightly packed with tiny starch grains. The interior of the kernel is divided into numerous little cells, like tiny boxes, the sides of which are quite strong and able to resist considerable pressure. Each of these little boxes contains moisture, and when they are held over a brisk fire this moisture is turned to steam. Now, you know when steam is confined in any way it always tries to get out; so it is in this case. The steam, finding itself shut up in the tiny cells, bursts through the walls and makes its escape by explosion. In doing this it literally turns the popcorn inside out, which makes it so pretty to look at and so good to eat That is why a hot fire is needed to pop corn, because the steam has to be formed.

The grain, through popping, becomes much larger in size, but loses a great deal in weight. At the base of the kernels, just where they are attached to the cob, the cells appear to contain less moisture, and for that reason these cells do not pop so well, so that generally you can see a little spot there that is not pure white. It is probably for this reason that popcorn is always sent to market on the cob, because when it is dry and old it will not pop so well.

There is a great deal of popcorn raised in New England, but by far the larger part is grown in what is called the "Popcorn Belt," in Sac and Ida counties, in the state of Iowa. These two counties are said to yield fifteen million pounds of popcorn a year. If this were all popped before being shipped, there would be enough to load two thousand trains, with twenty cars to each train.

An immense quantity of popcorn is used in the United States. Besides the buttered and molasses popcorn, which takes up a great deal, there are the manufacturers of the different breakfast foods which you see advertised. They use more than all the rest put together, so that the farmers have all they can do to raise enough to keep them supplied. —Youth's World.

INVESTMENT BONDS.

One of our most distinguished pastors in a recent address to young men on their expenditures advised them "to invest in good Bonds." Such advice is equally applicable to any investors, old or young, men or women.

The following can be conscientiously recommended: "Turlock or Modesto Irrigation Bonds," "People's Water Bonds," "Ocean Shore R. R. Bonds," and "Monterey & Pacific Grove Bonds." All the above will pay from 5¼ to 8 per cent in contrast with bank deposits, which yield only 4 per cent. The following oil stocks will return investors large results: Pinal, paying 15 cents per share monthly; Brook Line 2 cents per share or 15 per cent and 12 per cent respectively.

Other equally attractive investments are offered, and full particulars can be obtained yb communicating with the undersigned.

W. E. BARNARD,
170 Bacon Block,
Oakland.

MILLS COLLEGE
For Young Women.

Only Woman's College on Pacific Coast. Offers same advantages as best Eastern institutions. Full Collegiate course. Degrees conferred. For three years only, the three upper classes of the Seminary Department, offering preparation for Mills College, the Universities, and Eastern Colleges, will be continued. (Accredited) Special opportunities in Domestic Science, Music and Art. Earnest Christian influences; nonsectarian; all forms of healthful outdoor amusements. Ideal location in beautiful Oakland hills. Opening of next Semester Aug 11, 1909. For catalogue and Brochure of views address,

MRS. C. T. MILLS,
President Mills College P. O., Calif.

PACIFIC
THEOLOGICAL SEMINARY
Located at Berkeley,
Seat of University.

Curriculum remodeled to present-day demands; includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President,

J. K. McLEAN, D.D.

THE CATHARINE

1589 Sacramento Street.
MRS. KATE S. HART, PROPRIETOR.

Formerly manager of the Ramona, a quiet, home-like house. Rooms have buffet kitchens, where persons can do light housekeeping. Hot water day and night. From Third and Townsend take Ellis street cars and transfer at Larkin. From Ferry take Sacramento street cars.

Prepare Now for your Eastern Trip

over the
SUNSET ROUTE
LOW RATES
for round trip tickets

In Effect
May 15, 16, 20, 21, 22, 31
June 1 to 4, 14 to 19, 25 to 27 inc.
July 1 to 7 inc.
August 9 to 13 inc.
September 7 to 10, 13 to 15 inc.

Rates.

New York	$108.50
Washington	107.50
Boston	72.50
Boston	110.50
New Orleans	67.50
Chicago	72.50

Many more rates on aplication
Choice of routes — Stopovers
and long time limits. . . .

Ask about our personally conducted excursion parties leaving for New Orleans, Chicago, St. Louis, Cincinnati and Washington, D. C.

HIGH CLASS EQUIPMENT, OIL BURNING LOCOMOTIVES

DINING, OBSERVATON, AND SLEEPING CAR SERVICE.

Southern Pacific

BLAKE, MOFFITT & TOWNE
DEALERS IN
PAPER
1400-1450 Fourth St., Cor. Michigan, San Francisco, Cal.
242 to 248 S. Los Angeles Street, Los Angeles, Cal.

POMONA COLLEGE,

CLAREMONT, CAL.
George A. Gates, D.D., LLD., President.

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Gives a complete college training.

Address for catalogue, etc.,
Edwin C. Norton, Ph.D., Dean.

OAKLAND KINDERGARTEN TRAINING CLASS

(State Accredited List.)

Teachers Course, Two Years, Special Classes for Mothers and Nursery Helpers.

Address:
Miss Grace Everett Barnard,
1374 Franklin Street,

SAN FRANCISCO FREE KINDERGARTEN NORMAL SCHOOL
of the
Golden Gate Kindergarten Association
Organized July, 1891. Accredited by State Board of Education
Miss Virginia Fitch, President.
Miss Anna M. Stovall, Principal.
Address: 1625 California St., Room 20